



# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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## The Principles of Nature.

UNIVERSOLOGY

NUMBER THREE.

BY STEPHEN PEARL ANDREWS.

REASONING from Analogy, to which every Human Mind has a constant and irrepressible tendency, despite the condemnation of the critic, implies, as intimated in the preceding article, that there is some sort of CORRESPONDENCE between all the different Spheres and Departments of Being, which the Mind intuitively recognizes; and, in the next place, the assumption of CORRESPONDENCE in the Parts implies INTEGRALITY, and consequently that there is UNITY OF PLAN throughout the Universe. Let us begin by understanding what is meant by Correspondence and what by Unity of Plan.

By Correspondence is not meant solely nor chiefly mere Resemblance or Similitude; it is a much broader and more comprehensive term. Correspondence is the Relation which the Parts or Elements hold to each other in the constitution of a Whole; and these Parts or Elements, instead of being alike, may be very different. Indeed the Fundamental Analogy of all is that which exists between the two Halves of an Object, as the two Hemispheres of a Globe, for example, or between the two Fundamental Constituent Principles of Every Object in the Universe, Material or Spiritual, namely, UNITY and DUALITY (DIVERSITY, INDIVIDUALITY or VARIETY.) These not only differ, but hold a relation of Polar Opposition to each other. They are correlative and correspondent but not similar. Similarity is, however, included within the scope of Correspondence. Things which resemble each other correspond when they are adjusted to each other as Parts of the same Whole, as, for instance, the Successive Bars of a Grate. The Correspondence of Similitude is the Unial Degree of Correspondence. The Correspondence of Contrast is the Dual Degree, etc. Similitude or Likeness is essentially Unial; Contrast or Unlikeness essentially Dual.

By UNITY OF PLAN is meant that the Entire Universe, with all its included Parts, Elements, and Systems, and Systems of Systems, Material and Spiritual, are exactly adjusted to each other, so that they all constitute jointly a Single GRAND INTEGRALITY or WHOLE; an Organism with all its Members and Functions converging to the same Purpose or End. It is quite conceivable that nothing like this exists; that the Universe is, on the contrary, an Incoherent Aggregation of Various Distinct Systems of Things, having little Relation to each other, and never adjusted with reference to any Unitary Plan, and having consequently no Integral Harmony ramifying from a Common Center, and embracing all the Parts. Indeed a thousand discordant experiences press upon the mind of the Observer, so long as the Fundamental Plan of the Universe is unknown to persuade him of the truth, this very Theory of Incoherence. The Difference of the two views may be illustrated thus: The Palace of the Tuilleries, with its Gardens and Grounds, or even a great American Hotel with its All-Pervading Order and Adjustment of Functions and Parts

may be taken as a type of organization upon a Unitary Plan. It is obvious that such an Institution is the outgrowth of some Original and Single Design, and that all its internal and external arrangements have been ordered in exact subordination to that Design. A civilized City is, on the contrary, the type of Incoherence. It is a chance-medley aggregation of all sorts of houses, situated upon crooked and irregular streets, arranged with no reference to the mutual convenience of its different inhabitants. It proclaims in all ways that its origin and development have not been presided over by any one sublime genius who knew precisely what the inhabitants of a big city are about to need for their use and happiness; that it has, in a word, no Unity of Plan; but that it is, on the contrary, the outgrowth of many thousands of minds acting each with its own individual and short-sighted views, and that its Unity—that which makes one city, in any sense instead of many cities, or houses merely—is the External Proximity of the Parts, in Space, and not something Internal, Central, and Vital, in the Design itself, of which the city is the Visible Representation. It is, therefore, amorphous, incongruous and repulsive; as much so as the Palace with its Parks, its Fountains and its Avenues—with, in fine, its Artistic and Spiritual Unity—is replete with pleasantness and charm.

It is conceivable, as I have said, that the Universe may be constructed upon either of these Plans. It may be Organized like the beautiful palace, or Unorganized like the ugly civilized city. The inherent tendency of the Human Mind to reason from Analogy, as if any given part of the Universe were known to be adjusted to every other part, is a testimony drawn from the realm of Intuition, in favor of Unity of Plan; the failure of Analogy, in practice, to have in it anything of certainty or reliability looks to Diversity and Contrariety. The only reconciliation between these two facts is in the supposition that there is actual Unity, but that the nature of that Unity has not been hitherto discovered, and that the resort to Analogy, as a basis of reasoning, is liable to all sorts of error, for want of any knowledge of the nature and degree of the Unity which exists, and of the nature and degree of the diversity which co-exists with it in the Unitary Plan. Apart from this supposition, what sufficient grounds have we for assuming that the Universe is one, in any sense, as its name implies that it is? Why may it not have had a thousand or a million different origins and as many different original Plans? Why may it not be in fact, as it often appears to be to the short-sighted observer, a hotchpot of different systems accidentally jostled together, and having, it may be, a certain irregular relationship to each other, as have the houses of the most irregular city.

In reply to this question, the Mohammedan and the Christian give us the reply that there is one God, who designed and rules the Universe, and consequently that it is the outgrowth of a Single Mind, and that mind the embodiment of all wisdom, and that it must, therefore, have the consistency of Unity. At the same time they profess that the finite intellect has no

clear perception of, and is not capable of comprehending the Divine Plan. The difficulty is herein reconciled, and upon substantially the ground indicated above, that is to say, Unity of Plan is affirmed on the one hand, and, on the other, our present ignorance of the Nature of that Plan. The Religionist who assumes to know of the existence of a one infinitely wise God, who is the Author of the Universe, and to know this by virtue of a Revelation from God, occupies a consistent position. The Scientist, on the contrary, who does not recognize the Revelations of the Koran or the Bible, as a sufficient basis for a Scientific Theory, must stand upon a different ground. How can he know that there is Unity of Plan in the Universe? In no other way, certainly, than by its discovery and demonstration as a fact of Science; and no such discovery has hitherto been promulgated and accepted. The Ancients believed in a great variety of gods, each with his individual plan and ability to interfere with the destiny of the World. The Moderns affirm Monotheism; but the Scientist denies to either any adequate knowledge of the fact. He must, therefore, remain, himself, in a perpetual state of doubt, and forever exclude himself from any legitimate use of General Analogy, as a mode of demonstration, unless he can first discover and demonstrate that upon which all General Analogy must, itself, rest.

The Spiritualist is, as I have already shown, so far as his Method is concerned, a Scientist. He professes to seek to base his Faith on the observation and verification of facts, carried to the point where they shall have the validity of a scientific demonstration. He must therefore conform throughout to the demands of Science. He must not admit the assumption of any one thing as a fundamental truth, which has not been demonstrated. If he has no scientific means of showing, past all reasonable possibility of doubt, that there is Unity of Plan prevailing throughout the Universe, he must renounce the Analogical Method of Reasoning, which rests upon that assumption. He must confine himself to the phenomenal range of proofs, phenomena, as I have shown, which are chiefly cognized by an Interior Set of Senses, the very existence of which is not generally admitted, and the proof of the existence of which is beset with substantial difficulties. In other words, *the Spiritualist needs absolutely, for completing the demonstration of his Theory, and for making it take rank with other Scientific Theories, a new class of proofs drawn from Universal Analogy, and yet, hitherto, the Existence of any basis of Universal Analogy remains to be proven.* This then is the Nexus or Link of Connection between Spiritualism and the discovery and scientific demonstration of UNITY OF PLAN IN THE UNIVERSE. Hence also the interest which the intelligent Spiritualist ought to feel in the prospect of such a Discovery.

The following illustration may serve to lead to a better understanding of the way in which Unity of Plan authorizes Reasoning from Analogy, within appropriate limits, and conducts to a knowledge of truth. If the explorers in Herculaneum or Pompeii were to come upon the kitchen, the stables and the butler's



pantry, suites of chambers, and the wine cellar of an immense edifice adapted to be the residence of some wealthy magnate, and if the parts of the ground unexplored were precisely those in which a dining-hall might properly be arranged, the presumption would be of the strongest that a dining-hall was there. This presumption would rest upon the observed Unity of Plan, upon the fact, established by all the arrangements already known, that all of these apartments were parts of one and the same edifice, and not disconnected and unrelated buildings, and upon the necessity of a dining-hall to the completeness of such an establishment and its natural relationship to the kitchen, the wine cellar, etc., etc. If in addition to all this, the Plan by which the architect had worked in erecting this palace were found hanging against a wall, and if in it a dining-room were laid down at the precise locality at which, from the fitness of things, it should be situated, the probability would be enhanced to the very verge of absolute certainty, that there actually was a dining-hall at that point; although as yet no explorer had actually seen it. This conclusion is a result of Reasoning from General Analogy based upon the Knowledge that there is Unity of Plan in the subject to which it is applied, and a knowledge of what that Plan is.

Now as respects Unity of Plan in the Universe, there either is or there is not such Unity. The question of its existence does not at all involve the consideration whether the Universe is a Creation proceeding from the Design of God as an intelligent Creator, or whether it is a Development from natural, self-operating principles contained in itself. In either case, the Plan, if one exists, and if it is to be understood by us, must be learned by investigating the Universe itself. Science, at all events, does not accept direct revelation as a means of acquiring the kind of proofs which it demands. It is not a scientific position either, that anything which is, and which manifests itself, is incomprehensible as to the mode of its manifestation. Religion may enshrine the Unknown under a covering of Sanctity, and forbid the intrusion of human intelligence; but Science fearlessly seeks to draw aside the veil. It recognizes no such thing as forbidden ground. It penetrates, or strives to penetrate, everywhere. If, then, there be Unity of Plan in the Universe, it is a legitimate subject of scientific investigation and discovery. Every individual Science is based upon and reveals a subordinate Unity within that Sphere of Nature or the Universe to which that Science relates. Astronomy demonstrates, for example, that all the planets relate to the Sun as a center, and that they constitute together a System called the Solar System. This system has in it, therefore, Unity of Plan; so that by means of knowing that Unity, Le Verrier could prognosticate the existence and location of a new planet that had never been seen. *A larger Unity which should include within itself and bind into one, all the several departments of the Universe, to which the Special Sciences relate, would be to those departments themselves, what any given Special Science is to the Particulars included in its own Special Department.* The Science which should reveal this larger Unity would be THE SCIENCE OF THE SCIENCES. If farther than this it should appear that not only are all the Departments of Nature, and consequently the Sciences which relate to them, distributed in accordance with a Unitary Law, giving an orderly relationship as between the Spheres of Nature themselves and a hierarchy of the Sciences, but that *the same Law governs the distribution of All the Particulars within the domain of each Special Department*, then it would result that there is in fact but *one Science in the Universe*, and that all the Special Sciences are merely branches or special developments of this one. It results, also, that the discovery of this Unitary Law must be the development, at the same time, of a veritable UNIVERSOLOGY OR SCIENCE OF THE UNIVERSE, since it is not merely all the Sciences as such, but all the Particulars contained in all the Sciences which this Universal Law has served to distribute.

This UNITARY LAW, this ONE SCIENCE, inclusive of all the other Sciences, this veritable UNIVERSOLOGY OR SCIENCE OF THE UNIVERSE, I claim to have discovered. I take this occasion, offered by these Discussions of an "Investigating Class" of Thinkers, to announce the discovery, which if it contain in it no fallacy—as to me it seems impossible that it should—is more important to the World, and is to be a greater stride in the World's Knowledge, than all the discoveries of Galileo and Kepler and Newton combined; a greater stride, in fine, than all the prior accumulations of Science, taken altogether. It is more than five years since the fact was irregularly published that I was engaged in the effort to discover and establish the

Unity of the Sciences. The announcement attracted, of course, but little attention at the time; and I advert to it now merely to ward off the impression, if such should occur, that my judgment is effected by some sudden enthusiasm arising from what may prove after all a very partial and inadequate solution of the great scientific problem in question. The whole drift of my thoughts and studies during a very laborious life, has been toward this one point, during the earlier period unconsciously, but during the last ten or twelve years with a very distinct consciousness of the work in hand. This is the sole reason why—with a grade of talent which the public has never failed to pronounce at least respectable, whenever I have appeared in any capacity before it, and with a strong propensity toward Science, Literature and Reform—I have been heard from but little and rarely, and then often in so fragmentary and imperfect a way, that my views upon any subject are but very partially understood. With a claim such as I now put forth in the field of Scientific Discovery, the world of readers, and especially that class of Thinkers whom I address, this declaration seems to me entitled to know at least these facts.

Swedenborg and Fourier are the two great minds who have led the way in the direct effort to establish the Universality of Analogy. Both failed on precisely the same grounds. Both were intuitive geniuses rather than analytical thinkers, and sought in accordance with the natural action of that order of mind to solve the problem by searching in the field of The Concrete rather than in the Abstract; or in the top and branches of the tree of Phenomenal Existence, and not in the root. In other words, they did not begin in Metaphysics and Mathematics, which are the fundamental bases of all the Sciences. When an Analogy is *felt out* between the horse, cat, dog, lion; or the rose, tulip, lily, etc., and certain forms of passion, or certain specific characteristics of the human mind, the sentiment which detects the relationship may have discovered a truth of a high order, but it will be little likely to gain credit as a discovery among Scientific Men. It is a perception which belongs far more to the realm of Art than of Science, and will only be appreciated by artistic temperaments of nearly an equal grade of fineness with that of the discoverer. Science, on the contrary, is capable of being demonstrated to the apprehension of the common intellect.

When Swedenborg points out the Correspondence of Light to Wisdom, and of Love or Passion to Heat, and when Fourier exhibits the relationship of the Musical Scale to the primitive division of the Faculties of the Human Soul—the Five Senses to the Five Semi-tones, etc.—there is a greater approximation toward abstract and Elementary Things; but each of these great authors is still short of the mark; when both descend into the Significance of Numbers they reach almost to the true starting-point in the Philosophy of the Universe. Here, however, they both trust still to their individual intuitions, and hence, they seem to the Scientist and to the man of an ordinary or common organization, to erect their whole systems upon pure Assumptions destitute of all proofs from Reason or Observation. Both of these great Thinkers fall, therefore, in the classification of the Philosophers, into the category of Mystics. Neither has been comprehended by the world at large, and the world still doubts whether either comprehended himself.

The beginning point at which to establish the reign of Analogy—the point at which, if established, it will furnish a veritable KEY to Unlock the Universe—is with the Elements of each of the Fundamental Sciences; between, for example, the ONE, TWO, THREE of Mathematics, the POINT, the LINE and the ANGLE of Geometry, the PERPENDICULAR, the HORIZONTAL and the INCLINED LINE of Posture, the DO, RE, MI, of Music, the VOWEL, the CONSONANT and the SYLLABLE of Speech-Language, the SUBSTANCE, the FORM, and the EXISTENCE of Matter, the SENSATION, the INTELLECT and the AFFECTION of Mind, etc., etc., etc., and of all these with that which is back of all the SOMETHING, the NOTHING and the BEING of the whole Universe.

It follows "hence" that the Metaphysicians—Pythagoras, Plato (who was both Metaphysician and Mystic), Aristotle, Locke, Kant, Fichte, Schelling and Hegel—were working far more truly at the root of the Tree of Knowledge than Swedenborg and Fourier; while these latter, rising high above the earth, witnessed the tree itself in such full proportions that they were nearly as much confused as enlightened by the grandeur of the vision. Oken, a pupil of the German Metaphysical School, has translated that Philosophy into Natural Science; or in other words, has de-

scended from generalizations into one class of particulars, and has thus furnished from another side valuable materials to be worked into the Universal Science. To him I am indebted for the terms Darkness-System and Light-System to distinguish the root of a tree or plant from that portion of the same which rears itself above ground. Availing myself of these terms, I shall be understood when I say that Fourier, disgusted with the slow work of the Philosophers who had busied themselves with the Darkness-System of the Tree of Truth, without rising once above ground, denounced them with a violence of invective worthy of Junius, but that he himself failed to accomplish rightly that which he undertook, because of this very contempt, and because he neglected to appreciate and to broaden and complete the work which they had assumed to do, so as to make it the basis of his own. The true UNIVERSOLOGY must be characterized by Absolute INTEGRALISM. He who has contempt for any individual or class of thinkers or workers in the Universe, must fail to perceive the Full Outline of Creation. The labors of all must be weighed and measured by the Investigator in the Field; their functions recognized; their undertakings completed and harmonized with each other; and, *what they have all failed to discover, he must add.* The Universologist is the true Mediator and Reconciler in every Sphere and Department of Being.

My Limits are already exceeded. I must postpone the further statement of the real Origin, Nature and Scope of the Unitary Science; of the reasons why I assume that I have succeeded in laying the iron foundation of that Science; of its further connections with the question of the Existence of a Spirit-World, etc.

#### MR. GOOD'S SPIRITUAL EXPERIENCE.

##### WRITINGS OF THE APOSTLES.

Mr. Peter P. Good, of Cambridge, Mass., has left on our table the initial number of a new work, edited and published by himself, entitled, "The writings of the Apostles of Jesus the Christ, commonly (but inaccurately) called the New Testament; being a Critical Revision of the Text and Translations of the Common Version, and with most former translations and commentaries diligently compared and revised. Peter P. Good, Editor."

It appears that Mr. Good has had some interesting experiences in which assistance from the spiritual World has been offered to enable him to proceed more intelligently and effectually with his present enterprise. The Nature of the work here referred to is defined with sufficient precision in the title as quoted above. We copy from the introductory portion of the present issue the following account of Mr. Good's spiritual experience.—En.

Mr. Good's work will be comprehended in "twelve equal numbers and printed in large octavo form with new type and good paper and completed within a year." Terms. \$2 in advance, \$10 for six copies 25 single numbers. Copies may be obtained at our counter.

In the fall of 1852, at Fitchburg, Mass., the writer called upon H. H. Brigham, M. D., on business, and to him quite unexpectedly. The doctor invited him to stay that evening, and to make his house his home. The writer accepted the kind invitation, and was particularly pleased for having done so, because on that very evening he had an opportunity to be present at the meeting of a "spiritual circle," so called. To the respective members of the circle, the writer was a total stranger, nor was he personally acquainted with any except Dr. Brigham and his lady. The meeting of course was wholly unpremeditated, and consequently of an exciting and extraordinary character. The circle was organized about eight o'clock in the evening, and numbered about a dozen individuals, including the doctor and his lady, and two mediums. They surrounded a table as usual, and sat for some time perfectly still and silent, and without the least appearance of any manifestation whatever. After a while, however, Dr. Brigham asked if there were any Spirits present? and immediately the table around which the circle were seated, (and it was a large one), tipped over very considerably toward him. Whereupon he again asked, in what manner does the Spirit wish to make communications? And he added, if by raps, please rap once, if by tips, please tip twice, or if by the alphabet, please rap three times; and almost immediately three distinct and very loud raps were heard. Consequently the doctor requested the writer to take the alphabet, and after a while in the usual manner, the following was spelled out: "Let Matilda leave the room." Matilda proved to be one of the mediums, and totally unknown to the writer. After some hesitation on her part, in consequence of a disposition not to leave the circle, (imagining she was turned out), she reluctantly complied, and retired to an adjoining apartment, which was a small bed-room. There, and not closing the door, she immediately threw herself upon the bed, and apparently unconsciously exclaimed in a loud voice, and perfectly dis-



tinget: "I have for several years past pervaded and influenced your brain, and especially assisted you in your publications." The writer paid but little attention to what was being said, till several of the members of the circle simultaneously declared, she was personally addressing him. Upon this announcement, the writer asked what she was saying? as though he knew nothing on the subject; and immediately she repeated the very same words, and as loud as before, and added, "don't you know me?" The writer answered, "No, who are you?" She replied, "Jno. Mason Good, and don't you know me, *Pepto*?" This answer and question, (the latter in the very voice of his Uncle), were so very unexpected, and at the same time so very peculiar and convincing, that the writer felt himself wholly overcome, and confounded. In consequence, it was some time before he could so command his feelings as to reply, and ask further evidence to establish in his mind, that the representation was an honest and an undoubted fact. The medium, (or influences through her), solemnly declared Dr. Good had been for years wishing this interview, and he hoped now he had accomplished his wishes, so long delayed, that the writer would immediately take advantage of the opportunity now afforded, fully to convince himself of the truth of this visit, or manifestation, and declare it to the world. Under these very peculiar and interesting circumstances, the writer felt very much at a loss how to act, or what to say. At length, however, he said, "If the Spirit of his Uncle, Jno. Mason Good, is really manifesting itself through this medium, may the writer propose test questions, and endeavor to establish the fact?" The medium immediately answered quite in spirits, and with an emphasis not to be misunderstood: "O do, most certainly do;" and she appeared excited, and unusually pleased in the anticipation. The writer therefore said, "when Dr. Good was a young man in this world, he was a Materialist. After attaining the age of about thirty years, he was a Socinian, and became a member of Dr. Belcham's church, of London. On reaching fifty years of age, he abandoned the Socinians, and joined the evangelical party of the Church of England, and finally died a member (in good standing) of that community. Now with his present knowledge and experience, had Dr. Good the opportunity of living again in this world, pray which of these parties would he join, select and choose?" The medium instantly answered with remarkable emphasis and aloud, "Neither." The writer inquired, "why?" The medium replied, "because they are all founded in bigotry, prejudice, sectarianism, partiality, and selfishness. None have really at heart the glory of God, or the peace and good will of man." "If so," says the writer, "what must he do? If all are wrong, to whom is it best to go?" "O *Pepto*," answered the medium, "there is not a true Christian upon the face of the earth." Immediately upon this representation, the writer declared "he could not bring himself to believe, that such a sentiment could be the honest opinion of his late Uncle, Jno. Mason Good." "Indeed!" said the medium, with some surprise, and peculiar emphasis, "but I will prove it, and to yourself most personally. Jesus Christ says 'one thing is needful, and one only. Love the Lord your God with all your heart, and your neighbor as yourself.' Now do you do this?" The writer made no reply, and the communication ended.

Soon after, however, the medium particularly and strongly urged that the writer should not delay, or neglect, the very important work he had long since contemplated and commenced. The medium promised such assistance and co-operation in the undertaking, as would convince him that very extraordinary and unaccountable means were used to influence him on the subject, and assist him very efficiently, and materially in the work.

In the summer of 1854, the writer visited the city of Cincinnati, on business as usual. Of course, he made the house of his wife's brother's widow his home. This lady had been for many months a member of one of the numerous spiritual circles of that city, and she was naturally exceedingly anxious that the writer should witness some of the very extraordinary phenomena that occasionally took place. The writer, however, had already seen so much of the same character, and to which he found it impossible to become reconciled, that for some time he steadily refused his sister's solicitations. After repeated and earnest applications, however, on her part, the writer was finally induced to comply, but only with the following understanding, and arrangement: He was to be introduced not in his own name, and he was to be allowed to be strictly a visitor only; not to join the circle, but to be an outsider completely, and thus to have neither part nor lot in the matter. Thus, therefore, he hoped to escape

all cognizance, and not to be mixed up in any way whatever with the meeting. With this arrangement the writer attended, and he was introduced accordingly as a friend and a relative to the lady, from the East, desirous to see the wonders of the West. The writer took his seat therefore on the sofa, outside, and witnessed the formation of the circle. Its different members were dilatory in their coming, and thus over an hour was occupied in completing the compliment. When completed, however, the writer observed there were an equal number of ministers, doctors, lawyers, citizens, and mediums present, twenty in all. Their appearance was respectable in every sense, and their patience equally remarkable; for it was quite a long time after they were regularly organized and seated, before anything whatever took place. At length, however, one of the lawyers, less patient than the rest, arose, and remarked, "that he was very apprehensive no communications would be obtained that evening; because we have an individual present, who can scarcely be called a friend, for he has declared he has no sympathy with us on the subject." The writer thought this a pretty strong hint on the part of the lawyer that he should retire, and consequently he made the best apology he could, and offered to do so. The President of the circle, however, objected to any such proceeding, and stated, "that as the object of the meeting was purely to gain information, and be better acquainted with the subject, he hoped the gentleman would resume his seat, and so give an opportunity to ascertain if such a circumstance would really interfere with the usual communications, or prevent any whatever being made." The writer, therefore, resumed his seat, and the President recommended that they should sing. Almost immediately, and simultaneously they sang most sweetly the hymn beginning:

"Vital spark of heavenly flame,  
Quit, O quit this mortal frame," etc., etc.

Very soon after the singing was finished, one of the mediums slowly and solemnly arose, and clapping her hands in the air, exclaimed in a very loud voice, "O! that Mr. Good would speak." The writer felt surprised, and totally at a loss to account for the use of his name, and especially under the circumstances. He now most heartily regretted that he had unfortunately complied with his sister's solicitations, for he felt assured he would become in some way or other the butt of the evening visit. He remained, however, silent and still, and took no notice in any manner of what had happened. After a very short interval, another of the mediums slowly and solemnly arose, and clapped her hands in the air, (just as the other medium had done,) exclaimed in as loud a voice as the other, "O! there is a Spirit present, who wishes to communicate with Mr. Good." The writer again felt disturbed and totally at a loss what to do, or how to act under the very peculiar and exciting circumstances. The President thought the manner and proceedings of the mediums very uncommon and unaccountable, and after a desultory conversation in consequence among the members of the circle, he asked, "if any of the friends was acquainted with or knew Mr. Good?" No affirmative answer was given to this question, and the writer began to hope he might after all possibly escape. The third medium, however, soon settled this, and satisfied him perfectly on the subject. She arose quite in a playful mood, and rubbing her hands very pleasantly, but apparently jocosely, said, "she would tell her friends of the circle who Mr. Good was. About twenty years ago he was the Principal of one of the largest and most popular schools in the city of New York. A friend of the Spirit who is now here, and wishing to communicate with Mr. Good, sent two of his sons to his school, but owing to difficulties and circumstances now not necessary to mention, he was not able to pay Mr. Good for their tuition, and after two quarters, Mr. Good refused again to admit these scholars into his school. The parent was very anxious his sons might again be admitted, and for this purpose he did all in his power; but Mr. Good was obstinate, and the boys were refused. This particular circumstance at length came to the knowledge of the Spirit now present, and his bond for \$100 was accepted as security by Mr. Good to guarantee the payment of the education of those boys, and that bond not being discharged, the Spirit is now here present for that very purpose." The President expressed surprise and wonder at the communication, and though he could not by any means understand or comprehend it, he felt highly pleased, for he was persuaded much good would be effected. This seemed the general opinion of the members of the circle, though no one could by any possibility imagine what would be the result. The writer felt nettled and ill at ease, for though he was more than willing

to get the debt, he could imagine no possible means by which the thing could be accomplished.

The affair altogether produced quite an excitement in the circle, and as no one appeared to know either Mr. Good or his school, great curiosity was manifested to discover what might next take place, and considerable desultory conversation consequently ensued. At length, however, the fourth medium arose slowly and solemnly, but instead of clapping her hands in the air, (as did the two first mediums,) she stretched out her right arm immediately toward the writer, and pointed very emphatically at him, and exclaimed, in a loud voice, "That is Mr. Good." The President and the whole circle immediately turned toward the writer, whose feelings were so completely overcome that he had no power either to excuse himself or to make an apology. The President asked, "Is your name Good?" The writer replied, "It is." The President inquired, "Had you a school in New York city, and is the history just given correct?" The writer answered, he had a school in New York city, and his history is correct. "Then," said the President, "will you inform this circle the name of the bondman whose Spirit is said to be now present?" The writer refused. "Then," inquired the President, "you will write the name on paper, and inclose it carefully, and hand it so enclosed to one of the members of this circle?" The writer did so, and handed the document to his sister. Almost immediately the President then asked, if any of the mediums would or would not announce the name of the Spirit now present, and wishing to communicate with Mr. Good. The first medium directly arose, (and with the same formality and gestures as before) exclaimed, in a loud voice, "Aaron Burr." The President and circle were quite astonished; the paper, the writer handed enclosed to his sister, was examined and found to correspond exactly, and confirm the whole matter. The writer then arose and asked, what did the Spirit of Aaron Burr wish with him? The second medium now arose, and if possible with more solemnity and earnestness than before, or than any of the others, delivered an address, principally in poetry, beautiful and excellent, on the subjects of retaliation, and doing as one would be done by. The writer at the time could not comprehend its application, and though evidently addressed to himself, he was quite at a loss to apply or understand its meaning. This, however, soon very evidently appeared; for the third medium now arose, in as playful a mood as before, and rubbing her hands apparently partly in earnest and partly in jest, asked, "if the writer acknowledged the bond for \$100 given by Aaron Burr was founded in education." The writer answered in the affirmative, for it was given to secure the payment of the tuition of two of his scholars. "Then," inquired the medium, (as before) "are you, Mr. Good, willing to receive instruction till you are satisfied the bond is liquidated?" The writer wished to know what sort of instruction it was proposed to give—in what manner, and from whom and whence? The fourth medium now arose, and slowly and solemnly declared, "that if the writer really approved and consented to this arrangement, his brain would be influenced powerfully and harmoniously, for the purpose of enabling him to complete and finish the very important work begun some five years ago, and now not ready for publication." The writer inquired who were referred to, and the medium immediately enumerated several. The writer hereupon fully acquiesced and approved the proposition, and earnestly hoped there was no mistake in the matter. Immediately upon this announcement, the table (a very large and heavy one) tipped extraordinarily, almost danced, and the mediums all rejoiced and clapped their hands simultaneously.

It is not necessary to state the effect of this communication on the members of the circle generally; suffice it to say the fact is stubborn, witnessed by twenty or more, and truth will prevail. The writer, however, has experienced several other manifestations of a similar character in different parts of the United States, all to the same purpose, as it respects this publication, and urging no delay, but an immediate attention to the subject.

**LARGEST CLOCK IN THE WORLD.**—The dial of the English parliament clock are twenty-two feet in diameter, and the largest in the world with minute hand. Every half minute, the point of the minute hand moves nearly seven inches. The clock will go eight and a half days and strike only seven and a half, so as to indicate by its silence any neglect in winding it up. The mere winding of each of the striking parts will take two hours. The pendulum is 15 feet long; the wheels are of cast iron; the hour bell is eight feet high and nine feet in diameter, weighing from fourteen to fifteen tons. The weight of the hammer is four hundred.





"Let every man be fully persuaded in his own mind."

S. B. BRITTAN, EDITOR.

NEW YORK, SATURDAY, MARCH 7, 1857.

### GOSPEL OF THE HARMONIES.

Nor feeling any present inspiration to write, we take the liberty of using for a leader, one of our own articles which was contributed to the February Number of the *Sacred Circle*. The *Circle* is now mainly conducted by Misses S. A. and H. Hoyt, of Newtown, L. I., the office of publication being at the corner of Nassau and Beekman-streets in this city. The names of Judge Edmonds and Mr. O. G. Warren still appear in the editorial relation. The fact is worthy of notice and of lasting remembrance that the young Ladies referred to, beside contributing a portion of its contents, actually set the type, print and bind the Magazine with their own hands. The knowledge of this fact alone ought to secure for them three thousand subscribers in one year.

Let every young woman who has hitherto made it her chief object to lead a useless life, and every young man whose principal business consists in squandering money for purposes that are either injurious or profitless, think of this practical industry and this earnest devotion to the great cause of Spiritualism. Few, we know, have the courage to follow an example that is at once so unselfish and praiseworthy. The nerves of most young ladies recoil at the contact with the implements of labor; yet the Misses Hoyt are as delicately constituted, and withal quite as refined in their minds and manners, as the purple and golden butterflies of the Fifth Avenue. But they regard useful labor as truly ennobling, and for this, especially, we honor them. If others are not prepared to make such sacrifices, and are unwilling to perform such tasks, they can at least send along Two Dollars—the subscription price of the *Circle*—for the encouragement of these young Ladies and for the sake of their cause; after which they should be sure to read the Magazine for their own sake.

The divine sense of Harmony is expressed with great delicacy and irresistible power, in harmonic combinations of external sounds, or, in other words, by a succession of atmospheric vibrations occurring in consonance with the laws of Acoustics. The lower animals are not insensible to the mysterious influence of Music. The gentle undulations of the air, occasioned by the regular vibrations of a sonorous body, produce remarkable effects on the nervous systems of men and beasts. There may be different opinions respecting the influence of Music on the general character—but all agree that it serves—temporarily, at least—to subdue the baser passions, and to awaken emotions of serene joy. Even reptiles are fascinated by Music. The native Americans and the serpent charmers of India have this singular power of fascination in a remarkable degree. When the Indian juggler sings a slow tune, or blows gently on his instrument made of reeds, the serpents raise their heads and move to suit the measure of the music. Its subtle and masterly power over the mind and nervous system of man has been observed by physicians and philosophers in almost every age, and so remarkable have been its effects, and withal so beneficial, that it has been employed as a remedial agent in certain forms of disease. The reader of Biblical History will recall the case of Saul, king of Israel, who being subject to a species of madness, was recommended to have recourse to music, as a remedy for his gloomy hallucination. Accordingly he sent for David, the tones of whose lyre subdued the nervous tension and mental agitation of the king, as the minstrel's skillful hand unbound the sleeping soul of Harmony.

There are few who have not felt the power of Music. The restless child falls asleep on its mother's bosom with the sweet lullaby sounding in its ear. The worshiper in the cathedral service feels the fire of devotion kindling in his heart, and a subtle influence running along every nerve of sense, as the lofty arches echo the solemn strain. Those who meditate by the sea, and in the groves, where the elements chant their wild music, and the thrilling chorus comes from mountain pinnacles and ocean caves, and away over hill and valley dies in countless diminuendos, among the leaves of the forest—feel the power of music, and a mysterious sense of a divine presence. Music rocks the cradle of the atmosphere and the rudest passions find repose. The most sublime and philosophic of the poets has said,

"Music hath charms, to soothe the savage breast."

The wild delirium of feverish and brutal passion has been subdued, and the furious maniac whom no man could bind has been

chained with a harp string. If then you would restrain the madman, go to him with a gentle voice, and, if you will, with Moore's Melodies, twine musical chords around his troubled spirit, and his captivity will only make him gentle and joyful. If wild beasts are thus tamed, the rude savage overcome, and the fierce maniac rendered harmless as a little child, who shall either question or resist the redeeming power of Music?

"Who ne'er hath felt her hand assuasive steal  
Along his heart—that heart may never feel.  
'Tis hers to chain the passions, soothe the soul,  
To snatch the dagger and to dash the bowl  
From Murder's hand; to smooth the couch of care,  
Extract the thorns and scatter roses there."

But Music is not the only revelation of the interior harmonies that may be embodied in an universal language. The spirit of kindness is a great moral harmonizer, whose speech is comprehended by all races. The words and deeds of some men are characterized by a beautiful harmony that renders existence itself a sweet symphony or a solemn psalm. It is never in vain that such men strive to harmonize the moral elements, for the world must feel and acknowledge their power. Archbishop Fenelon and John Frederick Oberlin were great moral musicians; and the life of John Howard was a pathetic overture to the great unwritten oratorio of the Captives Redeemed. Such men banish discord from the scale of being and make life musical in spite of those who live.

Among the practical interpreters of the divine harmonies, William Penn was successful in an eminent degree. Having struck the key-note in human nature, he swept the rudest chords in the savage heart, and brought forth sublime harmony. He reduced the harmonic law to practice, making it the governing principle of his life, and he was, perhaps, the only one who ever conquered the deeply settled enmity of the Indian race. When the clouds of war gathered over the land and the savage was engaged in his wild and bloody revelry, there was one minister of Heaven, one friend of Humanity, who found justice and the olive branch an ample protection. When other settlers were cruelly slaughtered and their homes destroyed by the merciless savage, Penn could travel alone through the trackless wilderness, or sleep quietly in the wigwam of the red man, "with none to molest or make him afraid." The mail-clad warrior with his glittering helm and spear was constantly exposed, while he alone was

"—Armed so strong in honesty"

that he had nothing to fear. Nor could any resist his weapons. The heaviest armor ever worn by the adventurous hero in the era of knight-errantry would have been as vulnerable as a veil of gossamer. He who strikes with implements of love seldom fails to reach the heart, and thus William Penn destroyed more savage enemies than all the generals of the American army. He achieved a nobler triumph, for his was a victory of Right. He did not crush the humanity; his hand was not raised to extinguish the vital flame; he never defaced the Divine image in a single soul; but he did what few save Jesus of Nazareth have ever done—he destroyed the enmity of the human heart, and made friends of his foes.

The moral harmony of gentle words and righteous deeds has been no less efficacious in subduing and redeeming the insane. In 1792 the celebrated Pinel went into the mad house in Paris, and in the course of a few days released more than fifty maniacs from their chains. Among the number were several men who had been confined from ten to forty years, under the mistaken apprehension that the safety of other people required this rigorous and inhuman treatment. Experiments of a similar kind have been made in several institutions in Europe and America, with partial and various degrees of success. In the institution at Paris was one who occasionally fancied himself to be a military officer of the highest rank, and at such times he was disposed to fight like a wild tiger. So violent were his paroxysms and so great was his strength, that he had many times broken his chains. There was another who had been loaded with irons for forty years, and who had killed one keeper by a single blow with his manacles. This man was rendered perfectly harmless by mild and gentle means. The beautiful spirit of kindness, like a white robed angel from the celestial courts, descended and touched him, and from that hour the tempest that darkened the soul was subdued. Peace held her scepter over the mental deep; the winds of disordered passion retired, silently, and again life's sea was calm and beautiful.

It is recorded of our own countrywoman, Miss Dix, that on

one occasion she visited the cell of a maniac who was so wild and violent that he was kept constantly chained. She commenced reading the Sermon on the Mount, in a voice modulated with great delicacy and irresistible pathos. It was like pouring oil on the troubled waves of feeling; it was indeed a divine revelation to that benighted soul. The madman yielded to the mysterious power of the angelic minister. His paroxysms gradually subsided, and at length he was calm and motionless. That voice had stilled the tempest. In the gloom of that lonely cell, a gentle woman—frail in form but divinely strong and beautiful in the purpose of her heart and life—communed with the Father. By her side was one whose soul was dark—darker than the dismal precincts of his own dungeon. His matted locks floated wildly over that terrible brow which once had been the throne of Reason. The smile that in youth illuminated those features, was calm and beautiful as the soft light of a cloudless morning in spring time. Anon, clouds gathered in the mental heavens; the light departed. Through the mournful gloom the fierce lightnings of disordered passion now gleamed like electric flames in the midnight sky! But the maniac was not yet insensible to the power of the Divine Harmonies. The tender sympathy, and spiritual beauty of the being before him, softened his expression and subdued his frenzy. When that prayer ascended like incense from the altar of a pure heart, he bowed his head and wept; and when the modest suppliant rose to depart, he strove to embrace her, and declared that she was an angel sent from heaven to comfort him in his loneliness and despair.

The experience of every great philanthropist has furnished significant practical illustrations of the truth of the Poet's sentiment, that

"Mightier far  
Than strength of nerve, or sinew, or the chains—  
The heavy bolts and bars, and dungeon walls  
Is LOVE."

### PROPHETIC DREAMS.

A GENTLEMAN residing some miles from Edinburgh had occasion to pass the night in that city. In the middle of the night he dreamed that his house was on fire, and that one of his children was in the midst of the flames. He woke, and so strong was the impression upon his mind, that he instantly got out of his bed, saddled his horse and galloped home. In accordance with his dream he found his house in flames, and thus arriving, saved his little girl, about ten months old, who had been forgotten, in a room which the devouring element had just reached.

Another fact we borrow from a recent work by a physician. A mother, who was uneasy about the health of a child who was out at nurse, dreamed that it had been buried alive. The horrid thought woke her, and she determined to set off for the place without a moment's delay. On her arrival she learned that after a sudden and short illness, the child had died, and had just then been buried. Half frantic from this intelligence, she insisted upon the grave being opened, and the moment the coffin lid was raised she carried off the child in her arms. He still breathed, and maternal care restored him to life.

The Jesuit Malvenda, the author of a Commentary on the Bible, saw one night in his sleep, a man laying his hand upon his chest, who announced to him that he would soon die. He was then in perfect health, but soon after being seized by a pulmonary disorder, was carried off. This is told by the skeptic Bayle, who relates it as a fact too well authenticated, even for the apostle of Pyrrhonism to doubt.

We will conclude this present paper by the following, which is not merely given on the authority of the most illustrious of our modern chemists, but which is related as occurring to himself.

Sir Humphrey Davy dreamed one night that he was in Italy, where he had fallen ill. The room in which he seemed to lie struck him in a very peculiar manner, and he particularly noticed all the details of the furniture, etc., remarking in his dream, how unlike anything English they were. In his dream he appeared to be carefully nursed by a young girl whose fair and delicate features were imprinted upon his memory. After some years Davy traveled in Italy, and being taken ill there, actually found himself in the very room of which he had dreamed, attended upon by the very same young woman whose features had made such a deep impression upon his mind. The reader need not be reminded of the authenticity of a statement resting upon such authority, eminent alike for truth that would not deceive, and intelligence that could not be deceived.



## SPIRITUALISM NOT SECTARIAN.

If the Church would but open its doors, we would enter and speak against the gigantic abominations which flourish in its shadow, and are fostered and cherished at the very altar. Nor should we, in this case, indorse the Church ritual or identify ourselves with the old organism, any more than Jesus of Nazareth was identified with the religion of the Pharisees, because he went into the Temple to refute the Jewish doctors, and expose the spiritual wickedness which was enthroned in high places. We have no disposition to identify the spiritual movement with any existing form or modification of Sectarianism. Nor is it the object of those most deeply interested in the Spiritual Philosophy to establish a new sect. The world has been long enough engaged in making creeds, and in wielding the weapons of a dogmatic warfare. Humanity has been rent in pieces, and the fragments are scattered and quivering in the pangs of expiring life. Be it our mission to aid in gathering them together, that these many members may be one body, harmoniously constituted, and animated by the same life.

"For modes of faith let graceless zealots fight."

To avoid the tendency to sectarianism, we erect no standard of faith; we prescribe no limits to the development and the researches of the human mind. In the annunciation of our views we appeal to Nature and Reason, instead of authority and tradition. It shall be our object to illustrate, as far as we are able, the laws of Nature and the Soul, in their application to the interests of Society; to devise "ways and means" to instruct, refine and save the dangerous and perishing classes. Thus we hope to promote, in some humble manner, a comprehensive Reformation, in which the causes of existing evils may be removed, and the interest and duty of man, so long divorced, may become one and indivisible.

We believe there are thousands in the churches who are ready to adopt a more rational, spiritual and practical religion. Let them stand up in their manhood, and

— "Act  
As conscience orders"—

And though the palsied body of the outward Church may writhe in its great anguish, Humanity will be comforted, and the fallen and enslaved millions will rejoice in "the Gospel of To-day." B.

## FANTOM FIGHTING.

Our friends Ira Porter and J. C. Smith of the *Excelsior*, are carrying their spiritual warfare into the camp of the opposition. The young soldiers in the old theological fortress can not sleep well, though they are careful to keep their blinds closed. Of late they are aroused at unseasonable hours, and rising from the Procrustean bed, they smite the shadows on the wall. The following editorial paragraph from the *Excelsior* is expressive of the condition and mode of warfare peculiar to the opposers of Spiritualism:

We are delighted to see with what juvenile valor the junior editor of the *Gazette* discharges his blank cartridges at this fancied enemy of the Bible and true religion. In these attacks upon Spiritualism, he acts much like a man suddenly awakened from a profound slumber, who hears suspicious sounds in his dark apartments, and can not tell where they are or by what produced. He feels that defense is necessary, but does not know when or where to strike, and in his alarm dashes away at every dark-looking object in his room. So our friend of the *Gazette* seems at equal uncertainty in what direction Spiritualism should be attacked, but has come to the conclusion that it is an enemy, and must be destroyed in some way, and at all hazards.

It appears that the junior editor of the *Gazette* is in a highly nervous state, owing, probably, to "the signs of the times." He dreams in the morning watch. From the spiritual heights above him comes the startling cry—EXCELSIOR! Dauntless heroes, armed with "the sword of the spirit," stand before him. He starts—he rises—braces his retreating nerves with a resolution to do great things. He strikes with desperate energy; but no one is injured. Only the phantoms of his bewildered brain tremble and reel beneath the blow. B.

## Progress.

Everything is imperfect at the beginning, but everything must go on to perfection. The little blade will develop a grain that is precious. The seed deposited by the winds will yield a fruit that is pleasant to the taste. The little acorn will become an oak. It doth not yet appear what we shall be. What if we find man low and groveling? This is but the rudimental state—the first stage of his progress. He may be an animal now—a worm—but there is an immortal germ in him, and he shall be an angel of God! B.

## MISS JAY'S LECTURES IN INDIANA.

Mr. J. W. HITCHCOCK, Jr., of Terre Haute, Ind., in a letter addressed to the Editor, assures us that Miss Jay's recent lectures in that place have awakened an interest that is at once so intense and so widely diffused that it has become the common theme of the town. Our correspondent observes that a Mrs. Shaw, from Ohio, had made several rather effective public addresses, notwithstanding she was unsuccessful in her last effort; also, that Warren Chase had delivered some excellent lectures in that place, and that the increasing interest became very deep and general under the inspiring powers which accompany "the virgin apostle." We copy a paragraph from our correspondent's letter.

Those who can not understand that Spirits can teach mortals through a physical organism deny the fact, while at the same time they declare Miss Jay's beauty of language, depth of thought, power of argument, enchantment of eloquence, extent of learning and perfection of elocution, are marvelous. It is not to be expected that those who have all their lives been enslaved by sectarianism, will at once admit that all they have learned is enshrouded by error. But it is the opinion of competent observers here, that skeptics the most stubborn, as well as sectarians the most dogmatical, who have dared to listen to Miss Jay (some have not had sufficient courage), have received that into their hearts and minds which, like leaven—and in spite of any resistance of their own or any external pressure, from whatever sources—will raise them, sooner or later, into the great light of liberty.

The Terre Haute *Express*, whose editor is disposed to treat Spiritualism with becoming justice and liberality, bears the following unequivocal testimony to the profound ability and artistic elegance displayed in Miss Jay's public discourses:

Miss Jay spoke scientifically, philosophically, metaphysically, beautifully and eloquently. We have hardly in our life heard any one excel her in deep, soul-stirring pathos—in clear logical deduction—in pointed illustration—in chaste and perfect declamation—in a masterly selection of language, and an exquisite skill in the combination of words. The Spirit that speaks through her (if such a thing can be) is a glorious disembodied essence—an angel of light, glowing and redolent with the most exquisite perceptions, and reveling in a philosophy that is as beautiful as it is enticing.

We pretend to know nothing about Spiritualism. Whether it is or is not, we leave for those who have investigated this phenomenon more than we have, to determine. But certainly there was never a more transcendently beautiful philosophy presented to the human mind, than the one which teaches us, that as soon as this body becomes cold and pulseless, the vital spark which once warmed and animated it, is enjoying all the rich fruition of a better world, and is still around and about us, waiting for that glorious moment when we shall, like them, be forever freed from the incumbrance of the flesh. Whether true or false, it is a philosophy that robs death of its terrors, and the grave of all those melancholy forebodings that have haunted us from our youth to our manhood. Would that we as certainly knew it was true, as we ardently desire it to be so.

## ANSWERING THE DOCTORS.

Mrs. HATCH has been lecturing before large assemblies of learned people in Boston, and we learn from a private letter that she has created an unusual sensation. The clergy were invited to attend and to furnish or suggest a theological subject for discussion. The Hall was densely crowded and it is said that hundreds were obliged to go away for want of a convenient place to sit or stand. How the interview terminated may be inferred from the subjoined paragraph, which we copy from the *Daily Ledger*:

THE SPIRITUAL MEETING.—The meeting last night in Horticultural Hall was a large and attentive one. Mrs. Hatch certainly performed wonderful things, whether she did it under the influence of higher intelligences or not. The questions that were put directly by several gentlemen in the audience, in relation to the teachings of the Scriptures and in explanation of various texts taken at random from all parts of the sacred volume, were answered without the least hesitation, and with a definitiveness and beauty of expression that, to say the least, charmed all who heard her. Questions were put to her in reference to the immortality of the soul; in the manner and means of progress for wicked characters after death; to the parable of Dives and Lazarus; to the various teachings of the Scriptures in various places; all of which she answered without delay, and evidently under the instruction of some power superior to her own native intelligence. What gives the character of her answer a still greater interest, is the fact that she is only sixteen years of age, has received but a very limited education, and speaks in a strain of beauty and eloquence that is exceedingly impressive. B.

## Leaders and Followers.

It has been a mistaken idea with the advocates of various political and religious systems, and with almost all Reformers, that their respective theories have embodied all that human or Divine Wisdom can devise for the World's elevation. Each in his turn has regarded his own theory as the incarnation of all conceivable excellence, and as, perhaps, involving the utmost limit of all human progress. To say nothing of the absurd pre-

tensions of political parties and factions, there is scarcely a religious body in all Christendom that has not virtually assumed this position. This is apparent from the vain and arrogant manner in which they assert and defend their dogmas. The followers of Calvin, Luther, Wesley and Murray, all suppose that their respective leaders accomplished the whole work of the Reformation, and that it only remains for them to follow "as dear children." We entertain the opinion that the Reformation will not be finished until Humanity is perfect, and that may be a long time, if those who should be leaders, are satisfied to be followers. B.

## OUR FRIEND OF THE EXCELSIOR.

J. C. SMITH, Esq., one of the able Editors of the spiritual paper published at Waukegan, Ill., has of late been traveling and visiting in this region. Having for a few days favored us with the light and inspiration of his manly presence, he suddenly left for the West. Quietly as Day passes the occidental portals he retired in the same direction, and like the Sun our friend took his light with him. From a brief article—respecting travels, interviews with men and Spirits, etc.—which appeared in the *Excelsior*, we copy the following paragraph:

"Tis sweet to hear the watch dog's honest bark,  
Day sweet mouthed welcomes as we near our home;  
Tis sweet to know there is an eye will mark  
Our coming, and grow brighter when we come."

My personal experience since leaving home has been of a character that will probably leave indelible impressions upon my mind. I have visited many of the best philosophers of the age. I had two interviews with C. W. Catheart, two with Judge Edmonds, passed several days with Brittan, Courtney, Davis, Tiffany, Fishbough and Orton. I have heard Harris and Denton preach. I have seen nearly all the great men of the nation assembled at Washington, and shaken hands with James Buchanan. But above all in interest to me, I have seen a Spirit hand and felt its grasp in mine. Hereafter I design to give the public the result of my investigations at the different Spirit rooms I have visited. B.

## The Meetings at Academy Hall.

THE test of more than three months' experience proves a decided success of Mr. Harris' efforts to establish a new congregation of Spiritualists in this city, where the theological and religious principles which distinguish him from most other spiritualistic lecturers are fearlessly and eloquently proclaimed. His meetings, when the weather is at all favorable, are uniformly well attended, particularly in the evening, when the spacious hall in which his auditors assemble is generally filled in all its parts. Mr. Harris is now giving a series of morning discourses on the commandments of the Decalogue, particularly with reference to their interior sense; and his evening discourses recently have been upon different moral and spiritual phases of human life in city and country. We understand that on last Sunday morning he delivered a most conscience-stirring and powerfully practical discourse on the second commandment.

## The Meetings at Dodworth's.

REV. R. P. AMBLER has occupied the Desk at Dodworth's Academy for the last three Sundays, and his discourses have uniformly fixed and rewarded the attention of his numerous hearers. The lecture on Sunday morning last was an able and beautiful production. The subject was consecutively treated, the positions being stated with remarkable clearness and logical precision. The whole discourse, in substance and manner, was both reverent and rational; at the same time, for force and fitness of illustration, for accuracy in the structure of sentences, rhetorical ease, elegance and melody of speech, it was a very graceful and finished performance.

## Sowing in Stoney Places.

Our amiable and excellent friend Stephen Albro, in his *Age of Progress*, says some pungent things. The following is forcible, and will be quite likely to suit those who deserve it most.

It is a great folly, according to our estimation, to throw away breath and logic, in attempts to convince men and women of a truth, the knowledge of which is necessary to their happiness here and hereafter, who propose conditions to you, on the fulfillment of which they will believe. In the first place, if they really do not believe, they do not know what will produce belief in their minds, and their promise is good for nothing. And if they do believe, and pretend that they do not, they are hypocrites of the worst character, who are not to be coveted as proselytes, nor fellowshipped as brethren. This laboring to force vital aliment down a stubborn man's throat, while he pushes you off, kicks your shins and spits in your face, is not to our taste. If hunger do not open his mouth, food will be of no use to him.

EMMA HARDINGE will give the fourth of her interesting Amateur Entertainments—dramatic and musical—on Wednesday evening, March 4th, at the Broadway Athenaeum. See Programme on our first page.



## THE INVESTIGATING CLASS.

THE Investigating Class met as usual at the house of Charles Partridge, on Wednesday evening, February 25th. Communications from our friends abroad were read, one of which was from R. Post, St. Paul, Minnesota Territory, on the question "Is there a Soul or Spirit World?" after which Mr. Denlow read the following paper:

"Is man mortal or immortal, in whole or in part, and what part?"

The facts upon which my conclusion is based, are these:

By the word Man, I suppose to be included his material and his intelligent nature. The word mortal, I suppose, may be defined as applicable to a state of existence which ends with the death of the physical body; and by the word immortal we mean a state of existence after physical death. The question is, therefore, whether any part of man's nature exists after physical death, or whether it is destroyed.

1. The material part, so far as destructibility is concerned, is immortal. All matter, however it may change its form, is immortal and indestructible, and the positive sciences teach us that no part of our physical bodies is destroyed, but that it only changes its form.

2. The intelligent part of human nature must be either material or immaterial; and as we have no proof in nature of the positive destruction of anything, but as all the proof goes to show that the phenomena which to the superficial observer seem like destruction, are in reality only a change of state or condition; therefore we have the whole analogy of nature to justify us in the conclusion that the intelligent part of our natures, or the soul, will not be destroyed; and we have no solitary instance of the destructibility of anything to justify us in the supposition that the soul is ever destroyed.

Conclusion: That so far as the question of destructibility of our natures is concerned, neither the material nor immaterial portions of our natures are destroyed, but that they only change their form; and however the intelligent principle may change its form, it can not so change its form, state, or condition, as to cease to be an intelligent principle, without being destroyed; but we are not justified by nature in believing that anything is destroyed. Hence, finally, the intelligent principle is a portion of our nature which exists forever.

Mr. ANDREWS said: The material part of man being a combination of particles, it may be destroyed by disintegration, the only sense in which destruction is predicable. The spiritual atom or the *Me* being a unit, it can not be disintegrated. Hence it is immortal in its entity.

Dr. WEISSE asked what proof is there that the soul is a unit?

Mr. ANDREWS replied: What we call the *I*, the *Me*, or the *Subject*, is always to our consciousness a unit; and this is, (he said) the highest grade of proof we have of any fact. This conscious *Me* must always be distinguished from the aggregation of the faculties and functions which we denominate the mind. This last is the spiritual Objective, and must be as clearly distinguished from the subject as the material Object itself. Absolute disintegration being unknown in the universe, and all that we mean by destruction being merely a disintegration of parts, that which has no parts is consequently incapable of destruction. Therefore the Spirit is immortal.

Mr. DENLOW said: The fact that we can have but one thought at one instant of time, if it be true, shows the soul is a unit.

Dr. WEISSE cited the fact of Napoleon pacing the room and dictating to several writers on different subjects.

Mr. ANDREWS: I think he might have been conscious of a succession of ideas. All the analogies of the universe concur to prove that rational individuals are correspondential in the Spiritual World, to ultimate atoms in the material; that, in other words, the rational spiritual universe, and all its various members, are composed of aggregations of individualized spiritual atoms, each atom being a distinct germ of personality, in the same manner as a material world, and the objects contained in it, are composed of aggregations of material atoms; hence that each germ of personality is a unit, and not an aggregation, and therefore indestructible.

Mr. DENLOW asked whether we are authorized to apply the analogies of matter to mind, since there are evidently attributes and conditions of mind which are not analogous to anything in matter. He instanced gravitation.

Mr. ANDREWS: That there is this universal analogy, is what I am at present engaged in demonstrating through articles in the TELEGRAPH, under the head of "Universology," in which I assume the burden of demonstrating that not only indestructibility

and gravitation but every other principle and attribute of matter has that in the spiritual world which is precisely correspondential to it, so that when this demonstration is concluded, it shall become possible to reason from the material to the spiritual, and contrariwise upon all points, with the certainty of exact science.

Dr. HALLOCK said: There are some facts which go to show the indestructible character of the *I* or the *Me*, alluded to by Mr. Andrews, one of which is memory. That which saw and was impressed with a person or thing forty years ago, and to-day, after that lapse of time, recognizes the person or thing, can not have essentially changed, else the connection would have been inevitably broken; that is to say, there must be something present in the recognition of to-day, which was there when the impression was first made upon it. But all the particles which compose the physical structure have changed many times since the first impression; in fact they were not there to receive it. How, then, can they transmit it?

Memory, then, must seem to originate in that of us which is ever present, and which is wholly independent of change of particles or lapse of time—that which shines through, illuminates, accretes, and then throws off those particles at will, and chooses others, the better to supply its needs.

So far reason and facts show to every man who has an eye to see them, that, clustering around this *Me* or ultimate particle, there is a congeries of what are usually denominated faculties, strong in their capacity of endurance, as the chemistry which finally reduces all the substances into gases, only serves to render them the more perfect and effective. Allusion is of course made here to facts which we derive from Spirits.

Mr. ANDREWS replied that spiritual facts do not prove immortality, but simply survivorship.

Mr. PARTRIDGE referred to Prof. Mapes' article, entitled "Differences in Isomeric Compounds," and copied in the TELEGRAPH under date of 24th of January, as showing succession of life in ascending forms, in the mineral, vegetable and animal kingdoms, and he thought observation and the fact of spiritual intercourse demonstrated that the same law applies to the human and spiritual kingdom, and by sequence goes to prove immortality.

Dr. ORTON's paper was handed in too late for insertion this week.

## TRULY BORN AGAIN.

LEFT this world for the other, rejoicing in the spiritual faith, on the 7th of February, Mr. HIRSH LEAVENWORTH, of St. Catharines, Canada West, in his fifty-ninth year. He was a native of Canaan, Columbia County, N. Y., a printer by trade, one of the oldest and best in Canada, and commenced publishing the *St. Catharines Journal* in 1835.

By all who formed his acquaintance he was esteemed as a man of industry, sobriety, integrity, and his absence is much regretted. He was the original introducer and zealous supporter of the spiritual cause in this town, and although, as usual, ridiculed and abused by the opposition, he bore it with much calmness and true Christian patience, and often repeated, "Father, forgive them, for they know not what they do."

The only regret he had in leaving just now was, that he would like to exercise his humble talent in these days of opportunity, a little longer, by way of assisting to eradicate from the millions of enslaved minds that most abominable idea, "eternal punishment." Notwithstanding he was a member and deacon of the Presbyterian Church for many years, he could never reconcile that part of their doctrine to himself; he could believe in no such God. Throughout his whole sickness he voluntarily conversed freely on the subject on all proper occasions, and at all times seemed very happy in the views he entertained, and often remarked that the spiritual Philosophy was what he had been seeking for through his whole life here, and that he felt thankful he had lived to see the commencement of this most glorious era. He continued a constant reader of the TELEGRAPH, until advised by myself to relinquish it on account of his weakness; nor did he require the least assistance (as has been insinuated) to support him to the last moment in these most happy views. It is true that some of his nearest relatives, in the very midst of his denying it, persisted in circulating days before his death the base falsehood of his having recanted his views on this subject, even carrying it to the extent (if true) of libeling his character, yet he bore it patiently and often repeated as before said, "Father, forgive them, for they know not what they do."

In reply—in his last moments—to one of his sons who is a skeptic, and who had with others been watching him all the way through—on his asking him what he finally thought of the spiritual Philosophy, he said he had not a doubt or a fear, and that the nearer he approached his departure, the greater was his faith; that it was a glorious doctrine to die by; and his last request to me was to collect all the copies of the TELEGRAPH and give them away to any and every one who would read them. That all may, like him, leave this world for the other without a doubt or fear, is the prayer of one who prefers to rely on the laws and book of Nature which is God's Holy Book, rather than on the laws and books of dogmatic sectarianism.

C. B. THOMPSON.

St. Catharines, O. W., February 14, 1857.

## Original Communications.

## OLD KING STORM.

BY A. B. BROWN.

Old King Storm, from his throne of cloud,  
On a dark December night,  
Lashed his mountains, firm and loud,  
To his writhing minarets, stern and proud,  
Wind-wing'd, and clothed in might.

To the north-wind he said: Thou foster'st me,  
Go wing thee o'er the ocean;  
And whatever land thou light'st upon,  
Leave not all thy seedbed back in tune,  
And Death in thy path hath been.

Send thou the forests, scatter the boughs  
Of the sturdy oak like leaves  
Of grass, o'er the fields the farmer plows;  
Destiny thou the grain be tolling sows,  
Nor sorrow, though much be grieved.

Shatter the lowly hovel roof  
Of the widow and orphan's home;  
Pierce thou their garments' tattered woof;  
And to their shivering limbs give proof,  
That never they hence shall roam.

Go stide the beggar, as he pleads  
Feebly and faintly, where  
The cold heart rocks not his deep needs,  
But scornfully turns away, nor heeds  
His last expiring prayer.

And thou, gray Hour-Frost, follow fast,  
To bridge o'er the rolling streams;  
Strike, by the aid of the north-wind's blast,  
With a deep paralysis, agout,  
The earth, in its morning dreams.

Pinch up the cattle—shiver the poor—  
Crush out the life of the vine;  
Till the wailing mendicant, o'er and o'er,  
Barefoot and starving, from door to door,  
Shall murmur his prayer for wine.

And thou, too, bright snow-flake, fair and white,  
May'st ride on the north wind's wing;  
Through every crevice, creep thou in the night—  
Fall soft o'er the infant with chilling blight,  
And sting it with death-cold sting.

Through the shutter'd huts of the fireless poor,  
With thy hailing song of rest,  
Sift thou, till their couch, as ne'er before,  
With a snowy covering is deep spread o'er,  
Chilling their inmost breast.

Haste, wind, and howl round the rich man's gate,  
And beat at his heartless door;  
Go, Frost, through his fur robes penetrate,  
Even to that heart he esteems great;  
Which eye was ice-bound before.

Bright snow, with thy beauty, go thou and charm  
The damsel, with lightsome heart,  
Who glides in her fur slippers, soft and warm,  
O'er thy shining breast, ne'er dreaming of harm,  
Nor the power thy cold can impart.

But steal on her tender nerves, that thrill  
With a new and electric life—  
And, winding insidious round her still,  
Grasp thou her vitals, with deadly chill,  
Till consumption, eye, is rife.

Go, stay not; the time for your work is come,  
And Death grimly waits on your lead;  
Go ye, and hasten them all to their doom,  
For alike are the Rich and the Poor in the tomb;  
Alike shall the worm on them feed.

DECEMBER, 1857.

## GO FORTH.

BY A. B. BROWN.

Go forth from festive halls of mirth,  
With mind and heart elate,  
Go to the cold and cheerless hearth,  
Where shivering want and woe have birth,  
And light the fireless grate.

Go to the widow's lowly home;  
Bear comforts to her door;  
Bid holy hope dispel the gloom,  
Around her heart; love's flowers may bloom  
Where all was death before.

Go wrap the trembling orphan's form  
Within thy robes of fur;  
Take to thy bosom howling wren,  
The starving infant; "through the storm"  
Of censure thou hurst.



Spurn not the beggar, as he pleads  
With shivering, shrinking frame,  
In garments, tatter'd as the weeds  
Torn by the autumn wind that speeds—  
He may not be to blame.

Go forth, when sickness wastes the frame  
Of stranger, brother, friend;  
Go to the haunts of vice and shame;  
Win lost ones back to virtue's name,  
Angels thy steps attend.

Go forth; O! thou with blessings crowned,  
To every child of need;  
Give of the products of thy ground;  
Give of the joys thy heart hath found,  
And thou art blessed indeed.

## DISCREPANCIES IN THE BIBLE.

PORT CLINTON, January 5, 1857.

MESSRS. EDITORS:

WITH your permission, I will lay before the readers of the TELEGRAPH a few more points touching the plenary inspiration of the word, and endeavor to show that much as this favorite idea prevails, it is one of the most futile and doubtful ever propagated.

Thousands of pages have been written in order to explain and reconcile the word to some favorite creed; but by comparing any of the Christian doctrines taught, the most glaring inconsistencies stare us in the face at every point. It is said that through Christ, "Life and immortality is brought to light," thus teaching by implication, that previous to his coming, no positive evidence for man's immortality existed; and although this point might be successfully opposed by reference to many portions of the Bible, yet, singular enough, there did exist a sect of Jews who obstinately denied any resurrection into a Spirit-world. The adherents of this sect no doubt received their notions from Solomon the Wise; and as an evidence of this, see Ecclesiastes 3:18—20, inclusive: "I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts; for that which befalleth the sons of men, befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath, so that a man hath no preeminence above a beast. All go unto one place: all are of the dust and all turn to dust again. Who knoweth the Spirit of man that goeth upward, and the Spirit of the beast that goeth downward to the earth? Therefore I perceive that there is nothing better than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him."

It is true that he says the Spirit of man goeth upward, and the Spirit of the beast goeth downward to the earth; but while this would argue the probable existence of both, it would give man no preeminence—plainly indicating an entire indifference as to man's immortality, and rather encouraging the habit of sensual enjoyments.

It is a significant fact in this connection, that one of the principal sects of the Jews denied the resurrection of the dead, and with a view to confound the teaching of Christ, propounded certain questions bearing on his favorite doctrine of immortality, to which he replied in a very indefinite manner, to say the least; and not in such a way as to give them any satisfaction whatever, for we are told he rather favored their theory, at least partly so, by hinting that some might never be raised, and that those only would be raised who should be accounted worthy to obtain the resurrection, etc.

While the Sadducees might refer to Solomon for his tenet, the Pharisee might with the same propriety refer to Moses and Saul for his, as in the case of Samuel's appearance to the woman of Endor. How can it be said that Christ brought life and immortality to light, when the same doctrine was believed by several of the Jewish sects before his time?

It would seem that the principal difference of the teachings of Christ, compared with the Jewish code, exists in the doctrine of the resurrection of the dead, and his precepts of love, which set the old laws aside, and constitute the chief beauties of the Christian faith. But as regards the raising of the dead, and the condition of Spirits before and after his time, the most contradictory and inconsistent accounts are given; in fact, it is very difficult to understand what is taught concerning it.

We are taught by most sects of Christians, that there will be some great day set apart, in which all that are in their graves shall come forth, etc., and that the natural body shall be changed

into a spiritual body. We are told by Paul that this change will be instantaneous, in the "twinkling of an eye," and at the "last trump." If the Spirit body does not exist until this change takes place, and at the last day, etc., in what body did Moses and Elias appear to Christ on the Mount, as related? If Moses and Elias could exercise the faculties of speech, and communicate intelligently to Christ without a Spirit body, why might not the whole family of man have been constituted in the same way? But if it is objected by saying they had spiritual bodies, and that they were previously changed, etc., then the resurrection of Christ could not have been the first. And if man is to be raised from the grave in consequence of the resurrection of Christ, as taught by Paul, how does it come that Spirits communicated to mortals some thousands of years before his time? We find in Deuteronomy that they were forbidden to speak with the dead; and that those having "familiar Spirits" were driven from the land. Again: If the resurrection of Christ was that of his physical body, (as we are constrained to infer from his conversation with Thomas when he tells him to stretch forth his hand and thrust it into his side, and to feel him, saying "that a Spirit hath not flesh and bones," etc.), with what propriety does Paul refer to it, to sustain his doctrine of a final resurrection of a changed body, or Spirit, Christ having denied that his body after his resurrection was a spiritual one?

Is it not plain that Spirits existed, and exercised all the faculties of intelligence, as represented, before the physical resurrection of Christ took place? and if Spirits since then existed and manifested similar traits, his physical resurrection could have had nothing to do with the existence or conditions of Spirits, before or since it took place.

It is believed by the largest Christian sect in existence to-day, that the body will be raised from the grave physically, and the mysterious change spoken of by Paul (in the Protestant version) is totally denied; which involves a serious contradiction to say the least. It is contended by them that the body will not be changed, and that as Christ was literally raised from the grave, so will mankind generally be raised at the last day.

If no other objection to a physical resurrection could be given than the fact that, if all the Spirits who have ever lived on the face of this earth, should be raised possessing their natural bodies, they would cover the whole earth to the depth of five or six feet, I would consider it sufficiently good against such a belief. The above statement is not to be wondered at either, when we consider that thousands are consigned to the tomb, at the inspiration of every breath, and that still more than thousands are born into existence in the same time.

We find the same contradictions as regard the doctrines, that are found in the separate accounts of his crucifixion, resurrection, etc. For instance, in Matthew 27:32, "And as they came out they found a man of Cyrene, Simon by name; him they compelled to bear his cross, etc." Mark and Luke state substantially the same thing, but John declares that Christ was obliged to bear his own cross, and mentions nothing of Simon the Cyrene. See 19:16—19: "Then delivered he him therefore unto them to be crucified, and they took Jesus and led him away, and he bearing his cross went forth unto a place," etc., etc.

It seems rather strange that in such plain matters as this so much discrepancy should exist. Could he not see whether Simon or Jesus bore the cross? It is a common thing in picture galleries to see Jesus bearing his cross; and the favorite idea of "Bunyan" in the representation of the Christian, is his bearing the cross as did Christ, forgetting that it is a matter of contradiction whether he bore it or not; though it is frequently preached both ways, as though both relations were strictly true.

The above may occasion doubts, but in comparison with what follows, it is quite immaterial; I refer to the wonderful account given in Matthew concerning the things which had occurred at the time of his crucifixion. 27:51—53. "And behold the vail of the temple was rent in twain, from the top to the bottom; and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of the saints which slept arose, and came out of their graves after his resurrection, and went into the holy city and appeared unto many."

This wonderful occurrence is not mentioned by any of the other writers, although they mention what happened immediately before and after it. They speak of the vail, of the temple being rent, etc., but not of the opening of graves, and the bodies of the saints, etc., notwithstanding it is the most wonderful of

any of the phenomena said to have occurred at the time. I am inclined to ask Paul, "With what body did they come, and how were they raised up," and if they were raised spiritual bodies, where was the necessity of "opening their graves," and if they were raised up in a spiritual sense, as Bible worshippers claim they were, why might not all be raised, at any time, other than a general resurrection?

There is a good deal of trouble to find out what time the above circumstances happened, from its reading. The account goes on in a straightforward manner, until ver. 53, which would seem to indicate that they did not take place until after Christ was raised; that is, the saints did not appear to those in the Holy City until after that time.

Again, Matthew says: "And the thieves also, which were crucified with him, cast the same in his teeth." St. Mark says, "And they that were crucified with him reviled him." John says nothing of the thieves at all, more than that they were crucified with him, but Luke, instead of giving the account as Matthew and Mark, says, (23:39—42 inclusive,) "And one of the malefactors which were hanged, railed on him, saying, 'If thou be Christ, save thyself and us; but the other answering, rebuked him, saying, dost not thou fear God; seeing thou art in the same condemnation! etc., etc.'" "And he said unto Jesus, Lord, remember me when thou comest in thy kingdom."

Here is a circumstance of much importance entirely omitted by one, and contradictorily stated by two other of the inspired writers; for wherein they declare both malefactors guilty of reviling Jesus, Luke relates an interesting circumstance, contradicting the other statements in toto, as regards the one thief.

The question naturally arises, how much credit shall I give to the relation of the circumstances handed down the vista of time, through channels of obscurity and doubt, encompassed about with contending armies of sectarian bigotry and intolerance, through times of religious feuds and dogmatic priestcraft, when a certain religious power swayed the world, and Kings were ruled by the dicta of Popes—when politics were ruled by the power of the Church, men's ideas manufactured by priests, and administered to them in given tasks; through times when zealots, moved with a dogmatic and proselyting spirit, caused rivers of human blood to flow—when the midnight prowlers of the inquisition, demonlike, dragged their victims to their loathsome cells, to await the pleasure of some Holy Father?

I say again: When we contemplate the channels through which the teachings and writings of the New Testament were handed down to us, is it to be wondered that so many contradictions and inconsistencies appear?

Have we not had days of reformation, and does not a reformation indicate a necessity in that direction? When, I ask again, were the reformers plenary inspired? We find a Luther, a Calvin, a Fox, and a Wesley, and many others whose names are inscribed in the world's history of progress; but while we behold their labors of reformation with some degree of gratitude, we are nevertheless painfully reminded that the sectarianism of to-day is the work of their minds, and that their followers and the teachers of our time, are inspired with a fixed determination to give their lessons, with a deep coloring of the past. While one party contended for predestination, another are clamorous for Probation; and thus are constantly held to view the favorite dogmas of the so called reformers.

The only consistent way to dispose of so many difficulties, in my opinion, is to read, examine and appropriate that which is best calculated to promote our earthly happiness, and that, too, without any fear of displeasing our Heavenly Father, or calling down upon us a legion of devils to haunt our minds with an eternal punishment. Thus freed from sectarian bigotry of all sorts, we may hope to progress in truth and wisdom. J. A. PARAY.

A MILKY WAY AT SEA.—A lady on her voyage to Calcutta, writes the following to the New York *Observer*:

"When in the Gulf of Aden, we saw a remarkable sight. It was a rough and blowy evening that we were called upon deck to see the 'Milky Water,' which is only seen just in this region. It is still undecided whether the effect is produced by atmospheric causes or animalcules. Instead of water, it seemed as if the vessel were plunging through great drifts of snow. The appearance extended even to the horizon, and if I could have caught sound of sleigh bells, I should have lost all idea of the sea, and imagined myself enjoying a magnificent sleigh ride. It was a splendid sight, and it is very remarkable that no chemical analysis can detect any peculiarity in the composition of the water; and as soon as daylight or moonlight comes it vanishes. The milky way lasted for three nights and then suddenly stopped, and every evening afterward the water was as usual."



## Interesting Miscellany.

## BEAUTY.

BY ANNETTE BISHOP.

O had I but a voice and words to tell  
The lovely dreams that haunt me evermore,  
The many thoughts that in my spirit dwell—  
Which are like harp-strings rung in days of yore,  
That can not yet forget their silvery swell.  
Whence'er a breeze of gladness sweeps them o'er;  
Then might these broken thoughts, these lost dreams be  
Poured forth in one deep strain of harmony.

O Beauty! how my heart doth worship thee,  
Where'er thou dwellest in Nature's airy hall,  
Thou most resembling what my dreams would be,  
Could they rise real as my fancy's call.  
When glittering on the forest's leafy sea,  
Or hovering where the sunlit waters fall,  
I love thee, Beauty, in thine earthly shrine,  
How wilt thou transcend me in thy home divine!

Oh I have dreamed that when this soul unbound,  
Flies from its earthly tenement away,  
Words for its dazzling visions shall be found,  
And heavenly fire that now uncertain play  
About my spirit, then shall clasp it round,  
And burn the darkness from its depths away.  
Then like a land uprising from the night,  
How shall it waken to all joy and light!

**THE GRANDEUR OF NATURE.**—We live peacefully on the surface of the earth, while oceans of fire roll beneath our feet. In the great womb of the globe the everlasting forge is at work. How dreadful must an earthquake be, when we are told by Pliny that twelve cities in Asia Minor were swallowed up in one night! Not a vestige remained; they were lost in the tremendous maw forever! Millions of human beings have been swallowed up while flying for safety. In the bowels of the earth Nature performs her wonders at the same moment that she is firing the heavens with her lightnings. Her thunders roll above our heads and beneath our feet, where the eye of mortal man never penetrated. In the vast vortex of the volcano the universal forge employs its melted metals. The roar of *Mina* has been the knell of thousands, when it poured forth its cataract of fire over one of the fairest portions of the earth, and swept into ruins ages of industry. In the reign of Titus Vespasian, in the year 79, the volcano of Vesuvius dashed its fiery billows to the clouds, and buried in burning lava the cities of Herculaneum, Stabie and Pompell, which then flourished near Naples. In the streets once busy with the hum of industry, and where the celebrated ancients walked, the modern philosopher now stands and ruminates upon fallen grandeur. While the inhabitants were unmindful of the danger which awaited them; while they were busied with plans of wealth and greatness, the irresistible flood of fire came roaring from the mountain, and shrouded them in eternal night. Seventeen centuries have rolled over them, and their lonely habitations and works remain as their monuments. They are swept away in the torrent of time; the waves of ages have settled over them, and art alone has preserved their memory. Great Nature, how sublime are all thy works!

**THOUGHTS OF HEAVEN.**—Like fragrant zephyrs from the shore of some far ocean isle, ye pass my fainting spirit o'er, and sweetly beguile my every care, smooth my every sorrow, and lead me to high and holy scenes of immortal youth and beauty. Ye come to me in visions at midnight hour; and glorious are the spirit-beams that to my soul are given of that fair clime, across whose sky no storm-clouds ever sweep—where grief can no more dim the eye all radiant with a love divine—where none are heard to weep, and not a sigh is heaved. Ah, blissful thoughts! ye come to me amid the cares, anxieties, and perplexities that cloud earth's fairest scenes, and waft my soul away to a land of fadeless hues and countless flowers—to that home of eternal delights, where smiles of heavenly peace on the faces of cherubim unceasingly glow, where their sweet anthems swell the full chorus that gladdens the hearts of the untold millions of the eternal redeemed; to that home where the beautiful roses of Paradise shed their soft perfume, and draw out their life and beauty from the tomb; where the angel of beauty is floating forever on pinions of light; to that home where no pestilence rides on the wings of the air; no waves of affliction, no troubles, no parting of friends, no death.—*Advent Herald.*

**DISCOVERIES IN SCIENCE.**—The soiree given by the Photographic Society last night, was more numerously attended than any meeting of the kind that has taken place this season. All the newest and most remarkable specimens of photography were collected together. Among the most noteworthy photographic products we may specify some admirable representations of the moon in its various phases. These were taken, we heard, by an American photographer, and were sent by the Astronomical Society. A view of one of the new gates of the Louvre, by Baldus, is the largest and most perfect specimen of the art that has been exhibited. The microscopical photographs excited great attention by the marvellous minuteness of the originals, and the astonishing perfection of the image when magnified. There were numerous other objects worthy of notice of the spectators, who, however, on account of the crowded state of the rooms, were obliged to exercise an unwonted degree of patience before they could satisfy their curiosity.—*London Daily News.*

**COURAGE AND FORTITUDE OF MIND IN A LADY.**—One of Eddis's fair daughters yesterday accomplished one of the most bold acts, and which is not only worthy of being recorded, but which will ever be considered, among those who fully understand all the circumstances, as almost miraculous. At about 3 p. m. the potatoes who sat as eye up Broadway, might have seen a gay and powerful span of western bays before a fine, well-robed sleigh, containing a gentleman, lady and child, dashing down the street, regardless of all restraint, at their utmost speed, which probably was no less than twenty-five miles per hour; when the lady, regarding all as lost and destruction almost inevitable, with noble presence of mind and unflinching fortitude, carefully prepared her little niece for a clear plunge into the fast large snow drift, and herself for the next one. Suffering her action to the thought, she deliberately and carefully cleared herself from all entanglements, and holding the child aloft and clear over the side, quietly dropped it as intended. Then quietly drawing herself up, gave a leap which brought her nearly to her waist in snow, but on her feet erect. Both came off unharmed, while the gentleman went the round and finally brought up without serious harm. Let all boast this who can.—*Eddis Journal.*

**NATURE AND THE MIND.**—The facts upon which the science and art of the civilized world are based, are as often introduced upon the senses of the Hottentot, or a North American savage, as they were upon those of a Newton, a Cuvier, or a Fulton. The human intellect, too, when urged by the same impulse, operates by a uniform law. We may indeed strengthen the faculties of the mind, or render them obtuse by neglect; but to add a new faculty by the most diligent culture, or wholly to obliterate one by centuries of disuse, is certainly not possible. Hence the mind, whether of peasant or philosopher, when urged by necessity to enlarge its knowledge, operates by the same inductive process; and it is our mental state that determines the measure of our interpretation of Nature's laws. It is the eyes of the spirit alone that see through the bodily eyes. Nature always responds to an earnest questioner. And so well adapted to nature is the mind, that when the latter is urged by a vital necessity, or one essential to its well-being, it always puts its question aright, and obtains the right answer.—*New Jerusalem Messenger.*

**LITERAL INTERPRETATION.**—Many divines of the present day, we will not say the most of them, have been driven by the developments which science is making, to acknowledge that large portions of the Bible are not to be understood in a literal sense, particularly the five books written by Moses. The opinion has hitherto been entertained that our earth was literally created about six thousand years ago, about which time also the heavens were created, including the stars and planetary systems. The developments made by geology, prove that the earth must have existed, in some form, hundreds of thousands of years. And how about the "heavens," including the fixed stars? Sirius, or the dog star, is 2,200,000,000,000 miles from the earth. A ray of light from Sirius, travelling at the speed of a cannon ball, would reach the earth in 523, 211 years, yet it is the nearest fixed star. This fixed star must, therefore, have been in existence at least half a millions of years. So also must the sun, from which it derives its light, have been in existence an equal length of time, or Sirius could have had no rays of light to travel to the earth. The conclusion is inevitable. The account of the creation in the Book of Genesis, cannot therefore be interpreted literally.—*Boston Investigator.*

**VERY AWKWARD.**—Some of our readers may remember the curious account of a man, who died very suddenly in this city a while since, over whose face, as his body was exposed at the grave, a sudden shade and light passed so strangely, that the friends removed it back to the house and kept up friction all night trying to restore it to life. We learn since that some of the anxious friends of the deceased visited New York at the time, and tried to induce the physician who attended the man in his last illness to go up and try his skill toward his restoration. Dr S. listened awhile incredulously, but at last seemed to believe the story of his informant. "But," said he, "I hope that you won't be able to restore him—I really hope you won't. 'Why?' asked his visitor, in amazement. "Well," said the doctor, "I don't see how he would be able to get along—it would be very awkward for him—for his liver and heart are in that jar on the shelf."—*Daily Times.*

**FAITH OF THE APOSTLES.**—St. Matthew is supposed to have suffered martyrdom, or been put to death by the sword at a city in Ethiopia. St. Mark was dragged through the streets of Alexandria in Egypt, till he expired.

St. Luke was hanged upon an olive tree in Greece.

St. John was put into a caldron of boiling oil at Rome, and escaped death. He afterward died a natural death at Ephesus in Asia.

St. James the great was beheaded at Jerusalem.

St. James was thrown from a pinnacle or wing of the temple, and then beaten to death with a fuller's club.

St. Phillip was hanged up against a pillar at Hierapolis, a city of Phrygia.

St. Bartholemew was flayed alive by the command of a barbarous king.

St. Andrew was bound to a cross whence he preached to the people till he expired.

St. Thomas was run through the body by a lance, at Cermandel, in the East Indies.

St. Jude was shot to death with arrows.

St. Simeon Zelotes was crucified in Persia.

St. Matthias was first stoned and then beheaded.

A country girl in writing to her friends, says of the polka, that the dapping does not amount to much, but the hugging is heavenly.

**DISCOURAGING INFLUENCE OF MINISTRY.**—Dr. Haddock, in his discourse on "The highest art of learning," p. 16 of his recently published volume, is magnifying the importance of learning, after speaking of the dangers resulting from operations of ignorant surgeons and physicians, comes to medicine, and says: "And medicine still dangerous, sometimes infinitely more so, because they involve the life of the soul, than he is liable to make, who engages in the ministerial office ignorant of the original language in which the Scriptures were written. And if one fatal mistake should result from his ignorance, what a terrible drawback would it be upon a whole life of devoted service! It would be a terrible one! And what a terrible drawback would it be upon the character of the Minister, were it true that he ever suspended the salvation of souls by such a sorry thread as ministerial ignorance of Greek and Hebrew! Is it possible that such minds as Dr. Haddock's can deliberately cherish such a notion? If they do, they must calculate on both of lost souls from this single cause alone. *Anglo-Saxonian Translation—Practical Christian.*

**BURNED TO DEATH.**—Professor Johnson, a learned lecturer on chemistry, said: "What is the relation of oxygen to the living body? Every animal is busy drawing in and throwing out air—an incessant tidal ebb and flow. The oxygen of the air passes through the membranes of the lungs, is taken up by the blood, and carried to all parts of the body. It does here what it does everywhere—it burns. Slow combustion goes on in the body, and carbonic acid and water are produced. This combustion is necessary to keep up heat and fever, and the oxygen of the air must have carbon and hydrogen, in the form of food and drink to feed upon. Cut off a man from everything but air, and the oxygen at every breath will cut away a portion of his own frame. The most combustible parts are first consumed; he grows lighter and more emaciated every hour. First, the fat disappears, then the muscles are assailed, and lastly, the devouring giant, oxygen, attacks the brain and nerves, delirium ensues, and death closes the scene. Men say he has starved to death, but the scientific truth is that he has been burned to death."

**THE DOVE ON THE COFFIN.**—The Edinburgh (Scotland) *Express* relates the following curious incident:—"In Edinburgh, a few days ago, a respectable family in one of the quietest quarters of the city were thrown into mourning by the death of one of their number, an elderly lady. A night or two after the event a strange noise was heard at the window of the room where the coffin was lying. It seemed like the fluttering of the wings of a bird against the window-pane; and when the maid servant appeared at the window for the purpose of raising it, to examine into the cause of the noise, a beautiful white dove flew into the apartment, and alighted upon the lid of the coffin. It offered no opposition when they attempted to secure it, and is now in possession of the relatives of the deceased lady, who from the singularity of the circumstance, have resolved to preserve it carefully. Had the event happened in times past, when superstition held sway, it would, undoubtedly, have given rise to some strange imaginings relative to the departed."

**FISHERMAN'S LOCK.**—The following account of an English fisherman, from the *Kidderminster*, is a good one: A friend, late on Saturday afternoon, called him as he was skillfully "essaying the wily fisherman's art," for trout, with:

"Halloo, there! Got anything?"

"Got anything?—of course not. I only came here last Wednesday!" was the reply, as the patient angler once more cast his patiently.

**NOVEL ILLUSTRATION OF SCIENCE.**—It is usually maintained by those who reason on the causes of the objective forms in the natural world, that nothing can be superior to its cause, but a German advertiser's lecture on Mechanics proves the contrary in the following very bold manner: "De ting that is made is more superior than de maker. I show you how in some tings. Suppose I make de round wheel of de coach. Ver well! dat wheel roll round five hundred miles—and I can not roll one myself. Suppose I am a cooper, vat you call, and I make de tub to hold wine. He hold tuns and gallons, and I can not hold more than five bottles! So you see dat what is made is more superior dan de maker."

**CORNS.**—The best cure for these troublesome things that we have ever tried is to soak the feet in hot water for a quarter of an hour, so that the corn may become soft, and then trim it off as close as possible, and not cause pain. Then take the tincture of Arbut Vine placed upon a little cotton, and apply to the corn, and after a few applications the corn will not only disappear entirely, but will not be likely to return again.—*Scientific American.*

**THE SPIRIT MANIFEST IN THE FLESH.**—They tell of a spiritual medium, in Middlebury, Vt., upon whose flesh messages are communicated by letters raised on the surface. An audience, it is stated, were recently somewhat astonished, not to say frightened, when the medium at a recent meeting, elevated her bare arm, and while the audience were looking, red letters appeared raised on the skin, with the word—"good bye."—*Chicago Journal.*

**BEAUTY.**—Socrates called beauty a short-lived tyranny: Plato a privilege of nature; Theophrastus, a silent cheat; Aristotle affirmed that beauty was better than all the letters of recommendation in the world; Homer, that it was a glorious gift of nature; and Ovid alluding to it, called it a favor bestowed by the gods.

**COB-WISH ARISTOCRACY.**—Mike Walsh first used this term in the following sharp sentence: "The aristocracy of talent I revere; the aristocracy of power fairly won and honestly exercised, I respect; the aristocracy of wealth I can tolerate; but the low, dirty, cob-fish aristocracy of democracy I loathe and detest."